

# THE NEW REPUBLIC.

VOL. 1.

CLEVELAND, AUGUST 9, 1862.

NO. 17.

## Individual and National Demoralization.

It is curious to remark the similarity of national to individual demoralization. A man sets out in life with honest principles and high purposes, inspired at the family hearth-stone, and for a time steadily and scrupulously keeps them in view. But at last, under the influence of some powerful temptation, he is induced to violate his principles and push aside his sense of right. The water for the first moment is smooth about him, but soon he finds himself in the rapids. He has lost his footing. The broad flood, resistless as the power of Fate, sweeps him onward, from bad to worse. He becomes more hardened, blind and shameless in his crimes, till he is overtaken by dire calamity, and at last sinks to ruin.

Precisely this has been the case with the American people. No people ever entered upon the pathway of nations, with higher and grander ideas of justice, liberty and humanity, than ourselves. There are principles in the Declaration of Independence which would release every slave in the world, and prepare the earth for a millennium of righteousness and peace. But alas! we have seen that Declaration—intended to be viewed like some colossal statue at the loftiest altitude, by the broad eye of the whole world—meanly subjected to microscopic examination, and its glorious universal truths craftily perverted into seeming falsehoods. Instead of treating it, as it was intended to be treated, as a full and comprehensive declaration of the equal and sacred rights of mankind, our contemptible negro-hating and slaveholding critics have endeavored to turn it into an absurdity by treating it as a declaration of the equality of man in his physical proportions and mental endowments. This gross and scandalous perversion of the true intent and meaning of the Declaration did not long stand alone. It was soon followed by the heartless dog-

ma, that the rights declared in that instrument did not apply to any but white men. The Slave Power at last succeeded in getting this doctrine proclaimed from the bench of the Supreme Court of the United States. It was there decided that "all men" only means some men, and those white men. And all this in face of the fact that white people only form one-fifth of the whole human family, and that some who pass for white are nearly as black as your humble speaker.

\* \* \* \* \*

You know the history—I will not dwell upon it. What I have said, will suffice to indicate the point at which began the downward career of the Republic. It will be seen that it began by bartering away an eternal principle of right for present peace. We undertook to make Slavery the full equal of Liberty, and to place it on the same footing of political right with Liberty. It was by permitting the dishonor of the Declaration of Independence, denying the rights of human nature to the man of color, and by yielding to the extravagant pretensions set up by the slaveholders under the plausible color of State Rights. In a word, it was by reversing the wise and early policy of the Nation, which was to confine Slavery to its original limits, and thus leave the system to die out under the gradual operation of the principles of the Constitution and the spirit of the age.—[Frederick Douglass.

True freedom is not license or lawlessness, is not rude or reckless speech or act. It is most wise knowledge of the laws within and around us, immutable and blessed, by which the Infinite Soul sustains and develops all matter and mind. It is reverent obedience to those laws; through which the glory of true manhood and womanhood is attained, even as the perfect flower bursts from the swelling bud in obedience to the freedom gained by its instinctive following of Nature's process.—[Giles B. Stebbins.

## "Two Theories; or the Infidel's Mistake."

[Continued.]

Brother Overton's supernaturalism needs defining—as also does his divinity, his spirituality and his religion—as pertaining to the nature of man. He talks of the "supernatural, divine, spiritual, religious, nature of man." To me, to talk of the "*supernatural nature of man*," is to use language highly transcendental. I think he will have to come down a little, if it be any object with him to adapt himself to the capacities, the comprehensions, of beings that have to read for information. But there is more of synonymy in his amplifying epithets than some of the advocates of religion would willingly concede. For my own part, I am free to confess that I know as little of the divine, the spiritual, the religious nature of man, as of the supernatural nature of man. Will some of my religious friends, of less transcendental tendencies, define to me the difference between man's religious nature and man's supernatural nature? Possibly I am mistaken as to any unreadiness in my more orthodox religious friends, to adopt the newly chosen transcendental terms for carrying out their purposes. There is nothing like forcing science into the service of superstition, to help on the consumers in their work of victimizing the producers. Hugh Miller cracked his head in his effort to make geology subservient to theology. Some of the phrenologists have fallen into the like folly with their science. It is a work for those who would enslave men—not for those who would make men free. It is a work for those who would keep their fellows in ignorance, to their destruction—not for those who would make them arise, help them to seek and to find knowledge, to their salvation.

What is it in man that is supernatural, as in contradistinction to what is in beings of less intelligence? If simply the fact that a man has more intelligence than a horse, makes a man supernatural, then the fact that a horse has more intelligence than a sheep, makes the horse supernatural. And so on downward. The horse is no more befuddled by his halter than man is by his religion. Religion is only a halter, to tie men up with and hold them in the service of their oppressors—and to hang them with if they are refractory. Politics is another of these halters—but of less strength. There would be less impropriety in talking of the political nature of man than of the religious nature of man, because politics is the lesser outrage upon man's nature. The power of the politician is more easily broken than that of the priest. The two are confraternal and co-operative. The twain are man's deadliest enemies.

Our political rulers, under their theological edu-

cation and example, contrive to keep the devil of American politics, in the shape of Slavery, alive, to get their employment and their bread and butter out of, just as the devil of religion is kept alive for the benefit of gods and priests. It is all at the expense of humanity, all around. Any thing for a bone of contention; any thing for animosity and strife; any thing to build up party for the benefit of the leaders—to make war for the pleasure, honor and glory of the gods—gods greater and gods lesser—gods higher and gods lower. What can be the use of the devil preached to us from the pulpit? What but to enslave and keep the multitude in ignorance for the benefit of their enslavers and oppressors? What else is benefited by it? Whence the origin of this being, made to act so conspicuous a part in human affairs? Is your all-creative god the father of him? or had he some other paternity? How can a bad thing have a good origin? "Do men gather grapes of thorns, or figs of thistles?" As the existence of the corrupt tree that brings forth the evil fruit is more to be deprecated and demonstrated against, than the fruit, so the maker of the devils, more than the devils, and the maker of the gods, more than the gods. The maker, the creator, of both and all, is human ignorance—lack of human development. Here is the origin of all gods and devils, all religions, all slaveries and oppressions.

Don't say now you believe in gods, but don't believe in devils. You have the same *authority* for both. You have no *proof* for either.

Brother Overton asks:

"And is not that idea of a fall exemplified in every instance of individual demoralization that occurs in our every-day life? And if such demoralization took place in the father, or fathers, of the race, would not all the race become demoralized and depraved as a matter of necessity, through the well-known operation of the laws of hereditary descent?"

I answer, no. No such idea is exemplified. Man is plainly a part of developing Nature—has always been rising, never falling. The proof of this fall is proof of its having occurred about six thousand years ago, in the first pair of human beings. Other and better proof establishes the fact that man has existed more than *twice sixty thousand* years; and that he began in a condition so low he couldn't fall, and so had to rise, of "necessity"—of inevitability. The idea of the oneness of the human race—that the race have come from one *created* pair—is now abandoned by all naturalists not afraid to think and to know. The authority for their having come from one pair is authority for the female to have been fashioned from a bone taken from the side of the male. Is the word *ridiculous*

a word fit ever to be used? If it is, when and where, if not on an occasion like this? If any thing was ever fit to be ridiculed, tell me what it was more than this.

The authority for this fall is authority for a hell. And one of the Beechers is said to have written a book to prove the past existence of man, prior to this earthly, natural existence; because he couldn't be reconciled to the idea of the hell, otherwise than on the assumption that man must sometime, somewhere, have existed under circumstances making him capable of committing transgressions such as he is not capable of committing here—to justify this hell. The amount of all this folly and fallacy is, the hell is started with as a foregone conclusion. Such a boiling once set agoing—nothing is too absurd, too demoralizing, too depraving, legitimately to boil over out of it and flow from it. There is a hell—therefore man must have had past existence. So of the idea of a “god, all-wise, all-powerful, all-good,” making man a “very good” being, and then suffering him to become a very bad being.

One word here on “the laws of hereditary descent.” Does not the authority for all these assumptions under consideration, provide ways and means for regeneration, renovation and restoration? Are not all those that *believe*, to be *saved*? Now, pray tell me, if this salvation provided for has ever amounted to so much as the regeneration, renovation and restoration of one single pair, what is the reason that, “through the operations of the well-known laws of hereditary descent,” we have not somewhere, by this time, through this process, a great crowd, a multitude that no man can number, undemoralized, undepraved? Should not “the well-known operation of the laws of hereditary descent,” be as reliable for the regenerate as for the unregenerate? If it should, what becomes of your authority for regeneration, in the absence of one individual regenerate pair and their descendants to be shown? And if there be no evidence of regeneration, what better or more evidence of a fall?

Thus much for your “well-known operation” in the case, through “laws of hereditary descent.” So much for your foregone conclusions—your authorities—your assumptions.

There is another thought to come in here. The authority for the fall, the god and the adversary, when properly looked at, shows the god to have been the liar, and the adversary the truth-teller; and at the same time shows the former to have been the enemy, and the latter to have been the friend of human knowledge and human salvation. The story is, that the god—acting the part of the lying parent, teaching the child to lie by telling it there

is a bear in the dark to bite it if it does not refrain from what is forbidden, during the parent's absence—forbade approach to the most natural, inviting and wholesome thing in human reach, namely, knowledge—telling the children that tasting or touching it would be sure death. The adversary, sympathizing with the poor, deprived, enslaved, suffering starvelings, kindly, generously, nobly, volunteered to take the responsibility of exposing the unnatural and abominable imposition—telling them that the god knew better; as much as to say the god had been actuated by a mean, unjustifiable jealousy, the object manifestly being to keep the children in ignorance lest the parent should have trouble in governing them; that he had been telling them a lie to cheat them out of what belonged to them—the position that knowledge would give them; that he [the god] knew that instead of being killed, or in the least harmed by it, they [the children] would on the contrary be elevated by it and made the equals of the gods their parents. All this was salutary truth, which they had a right to know and to have the benefit of. All lovers of truth and knowledge, then, owe a debt of gratitude to this adversary of the god, for exposing the god's base, selfish plot against their rights and liberties. Henceforth, then, be this adversary recognized as the author of knowledge—the savior of men—so far as relates to these two leading characters set forth in this superstition.

There has been a misnaming of things in this matter. The real liar in the case has branded his own character on his adversary, calling him a liar and the father of lies—in this very matter of vital, salutary truth-telling under consideration. The biggest lie in the Bible, told by the biggest liar—allowing the Bible to be “the word of God”—is the statement that “God can not lie.” We are now getting at fundamentals of the imposture. The trick of the old father of lies and of liars, who told his children that knowledge would kill them—[if he had told them that *truth* would kill them, and they had inherited his nature, they might with propriety have felt themselves in danger]—has been transmitted and played by the faithful keepers of the superstition, and is not yet “played out.” Henceforth be it the work of every honest individual to create a condition of things giving occasion for it to be said that that foul play is “played out.” The play among the progeny has been, to imitate their great progenitor, the great father of lies, in branding their own characteristics on their adversaries—to hide themselves, and to cover their adversaries with their own odiousness. To this end, they have always pointed out and stigmatized as the enemies of man-

kind, all those who maintain that reasoning, knowing beings have a right to reason and to know. They are the legitimate children of their lying father; and his works they do. They persistently, impudently, audaciously deny our right to reason and to know. Not because they think so for themselves. Not because Nature has taught them so. But because they have been taught so by that "supernatural" old liar and father of lies. And because we *will* go to the tree of knowledge and eat, and not die of ignorance, but live of knowledge, they call us the children of their father's adversary, who confronted the old falsifier in his lying device to keep his children in ignorance. Be it so. Let us so be called. Only let the facts and the motives be made to appear in the connection. O. S. M.

P. S.—In No. 14 of the *NEW REPUBLIC*, just in hand, I see that Brother Overton would make ludicrous the idea that man "fell upward." Now, I ask whether it is more creditable to man, to have left better conditions for worse—inverting himself and pitching downward—than always to have been rising, with still upward aspirations?

Material philosophers, who hold that man's progress has been upward, Brother Overton styles "earth-mongers"—when he has himself just previously been characterizing himself and his kind by comparing them to the Dutchman's dog—"a good dog of his kind; but he belongs to a tam poor kind"—and has been progressing downward at that!

He says: "Man has departed from the moral economy of God, and is reaping the consequences." Exactly. And the consequences are, by the help of the god's adversary, attachment to truth and knowledge, and improvement in purity and practical goodness. If he had said man has departed from the *im-moral* economy of god, I submit that it would have been a more proper use of language—language letting loose essential facts that have been tied up by that nightmare-stricture—religion.

O. S. M.

[To be Continued.]

What is odious but noise, and people who scream and bewail? people whose vane points always East, who live to dine, who send for the doctor, who coddle themselves, who toast their feet on the register, who intrigue to secure a padded chair, and a corner out of the draught. Let these triflers put us out of conceit with petty comforts. To a man at work, the frost is but a color: the rain, the wind, he forgot them when he came in. Let us learn to live coarsely, dress plainly, and lie hard. The least habit of dominion over the palate has certain good effects, not easily estimated. A man in pursuit of greatness feels no little wants.—[Emerson.]

## Free Love—Kent's Book—Murray's Proposition

This busy Sunday afternoon I snatch a few moments, Brother of the *NEW REPUBLIC*, to wish you good cheer and good speed, from this Western land.

I was glad to perceive by the issue of July 5th, just come to hand, that Brother Austin Kent is still in the land of the living, (of which I had some doubts, hearing he was in very poor health,) and that you have the courage to notice and advertise his work in defense of non-exclusiveness.

In answer to your "Query" as to whether Free Love and non-exclusiveness (I like that term far better than "varietyism," as being a more correct exponent of the idea to be conveyed,) are the same. I would say that "Free Love" is the generic appellation, and the other a specific one. Is not free love the opposite of bond love, and are not all Free Lovers who disbelieve that tying down the affections by legal chains is the highest possible social condition? The moment a Reformer arrives at that point when he thinks indissoluble marriage wrong, the Rubicon is passed—he is a Free Lover.

There are multitudes of this class in the Country, who would shudder at the name. Once inside the Free Love fold, (or *hell*, as the charitable Christian world would term it,) various are shades of opinion, from the monogamic followers of H. C. Wright, to the non-exclusivists of the Kent school. And alas! for Reformers' toleration of each other; the former is often almost as intolerant of the latter as any loving, Christ-following preacher could be.

To all who have not read Friend Kent's Book, I say, get a copy, if you want to see this question handled in a clear, calm and philosophical manner. Though I may not endorse all he advances, I rose from its perusal with a high idea of the author's intellect and morals.

Knowing from your "holy horror of innovation" in the marriage department, that you needed a little instruction in these particulars, I have made bold to give it, and through you to others.

If your Paper is to be really free, in the sense that Friend Orson S. Murray speaks of, I will be another of that "hundred," or if no more can be found, of that "two" that he speaks of to pay to keep it afloat.

I would send you my donation now, only that I have been putting up a house, and have expended my means for the present. Early in the fall, or may be sooner, you shall have it. I would not have referred to this till ready to send the cash, only that I wished to let you know there was one at least, out here, willing to contribute his mite to secure that desideratum, *A Free Paper*.

EDWARD M. RICHARDS.

Moneka, Linn Co., Kansas.



Appreciative as I trust I am of my Friend's compliment, I still cannot see that advertising and noticing Mr. Kent's Book is any very marked evidence of bravery, especially as the notice was a criticism.

I objected to, or rather criticised, Mr. Kent's position only so far as it seemed to imply a claim that Free Love and non-exclusiveness are one and the same thing. I care very little for terms—very little whether the term Free Love is used to represent what is natural and manly, or what is vile and disgraceful. I can see nothing objectionable in the term itself if an innocent construction is given it. Nor do I believe that exclusiveness and purity are identical. Nothing is more contemptible than the popular claim that the pure and proper relations are the arbitrarily exclusive ones. Mormonism itself is not more truly odious than are many of these relations. Genuine purity is involved in obedience to the Physical, Moral, Social and Affectional Laws; and these can neither be obeyed nor thoroughly studied except in freedom.

Mr. Kent is right in investigating this question, and in publishing to the world the results of his investigations. We know nothing simply because our great-grandfathers told it to us. And, as I will not be dictated to, so I will not dictate to others, but it seems to me that it is not important to insist that Love is or is not naturally exclusive; trust the unfettered instincts of developed manhood and womanhood, in a true freedom, to decide that question. Freedom, in every department—in one department as well as another, and in the same sense and for the same reasons as in another—is the only condition of true development, the only salvation from the impurities, the miseries, the degradation of slavery. There is little use in telling people how many or how few, how much or how little, they ought to love. Until more grown they will not heed, and when grown they will know for themselves. But it is theirs to know that Freedom is their right; and be it ours to teach humanity this right, and to defend Freedom from the assaults and the slanders of the bigoted and the base.

Freedom is the same in all departments. Freedom in Thought is not Presbyterianism, nor Mormonism, nor Infidelity; but simply Freedom. It may lead to either of these. It will eventually lead to whatever is true. So Freedom in Love is not exclusiveness or non-exclusiveness, but simply Freedom. It may lead to this or that. It will at last lead to whatever is true and natural; to obedience to the Laws written in the Constitution of Man. We are not responsible for the errors and mistakes of any kind of Freedom. They are the fault, not of the present Freedom, but the past Slavery. F. B.

## Love and Lust.

It is not uncommon for the friends of Free Love to insist that they do not mean Free Lust—and many writers, during the last five or ten years, have more or less fully attempted to define the difference. Some have expressed clear and well defined thoughts on the subject, and seemed to approximate the true meaning of each, and of course the philosophical distinction,—still I have never been satisfied with any past illustration of either. I have been continually looking for something better and more clear and more full to the mind. I have not felt that I could satisfy myself touching it. I will do what I can, and if I do not succeed beyond my peers, I think I will at least fairly open it for discussion, and so call out some minds who can do it justice.

It is understood that here, in the use of the word Love or Lust, we have always reference to the emotions and attractions of amative desire. We mean Amative Love or Amative Lust. We refer to the condition of the Amative faculty, in relation to the opposite sex. I will then define the word "Love" in its highest and best, in its perfect sense, to mean the state of connubial or amative affection, when the latter is in a mature and true harmony with all other affections in the mind. So far as Amative desire lacks this perfect harmony with all other and higher loves in the brain, so far it is Lustful. It is abnormal to the perfect, matured, or finished mind. In a less exalted sense, I am willing to concede (I think Davis does the same) the term Love to that state of the affections which is, or so far as it is, in a healthy progression towards a true and perfect harmony of the whole man. This last is not abnormal to man in his present childish and immature state. It is no more than ungrowth. The reader will bear patiently with me. I trust he will understand me better, and feel more interest in the subject, as I go on to define and illustrate this harmony. And I invite him to follow me with his pen to correct what to him seems error, and to go on with the subject where he sees my weakness cuts me short.

What constitutes harmony of mind, will depend upon the nature of mind in its original and future wholeness. I shall take it for granted that the science of Phrenology as taught by the best writers, is mainly correct in its general outlines and leading features. I do this under the belief that the highest testimony—that of moral consciousness—sustain said teachings. The mind is composed of various and diverse faculties, emotions and desires, some of which are more elevated and refined than others, but all in their place, essential to the whole man.

I think our consciousness impresses us that the feeling of Benevolence, which Phrenology places in the higher and front brain, is really a superior and refining, a higher and leading faculty; more so than those faculties which the same science has given a lower and back location in the brain. Then, a true harmony must consist in a correct balance of all of those faculties—each sharing its own amount of life and action, and each in their true mental order. If Nature, in man, has placed the feeling of kindness and good will to others, with a sense of justice, in the brain, over and above those which are denominated our selfish sentiments and propensities, then they should always act in that order—at least, in spirit, they should never violate that order.

The form of the human brain, or the location of its faculties, to me unmistakably indicate, that when man gets his growth, is really matured, all his emotions will be sanctified by the higher sentiments, all of his acts will be under the control of Justice and Benevolence, or such as can not possibly come into collision with these sentiments. Suppose the Amative attraction to be merely sexual desire. The feeling of Benevolence by itself may be simply a spirit of kindness to man or beast, or a sympathy with either in their suffering. But these faculties are not alone in the brain. Benevolence and sexual desire were married in nature to every other faculty of the mind. Any faculty becomes adulterous when divorced. Separate Amativeness from the higher sentiments and its desire becomes lust. Separate Benevolence from reason or intellect, and it will weep over the breaking of a fly's leg as much as over the breaking of the leg of a man.

A man who is not in a healthy progression, or who has not attained maturity in his mental, moral and spiritual growth, can not clearly understand our use of the term Love in either sense in which we use it. Still it is possible to convey to him a mental conception of our meaning. Most men deny the possibility of such a state of the Sexual Love, as I am trying to explain. The truth is, the race has not attained that growth, where it is truly much governed by Love on any subject, in their social or business intercourse. They are more often governed by some motive of self.

Love in its broadest sense, is the fulfilling of all law. The majority of men hold their Amative rights above any and all others, and are more jealous of any supposed trespass upon them. Perhaps while this unnatural estimate exists it should be regarded. To disregard it is often an evil, or wrong; yet it indicates an unbalanced state of the mind and is so far Amative Lust. All cases in which the evidence goes to show that the pretended Lover loves

his own gratification, whether he be in or out of married life, whether licensed or not licensed, more than he loves the good, the happiness, the utility of his pretended object of Love, are clear that in them Lust predominates over Love. A real Lover never "shoots" the object of his love, because the latter does not reciprocate it. These are acts of ungratified Lust. I am not sure that such men should of necessity be placed as low in the scale of mankind, as the thousands who succeed in obtaining a marriage license, and gradually and knowingly murder their sometimes docile and consenting victims, from the demands of an equally selfish and lustful Amativeness. But while I would be merciful, at least to the first, I know of no milder name for his disease, than Lust. True Sexual Love is never instantly frozen, or turned to hate, because it fails to be returned by the object loved. It, if possible, (I think it is) prefers the happiness of its object to his or her own. Love always feels good, thinks good, and does good; never does evil.

Again, I affirm that a healthy Love is never jealous. Jealousy springs from Lust or selfish desire. The good Book tells us that no man can love God unless he loves his brother. I affirm that the mind which has attained the true balance, and true elevation of the faculties, so as to enjoy the highest Connubial Love, so loves all men and all women, as to do away with all jealousy and all hate. In such a mind Benevolence sanctifies all lower sentiments. In such, the will of God is done on Earth as it is in Heaven, as angels do it.

Exactly that state of the system which is healthy for the child, is not healthy for the man. There is a harmony and true health in normal growth, as well as in the more finished and perfect state of manhood. A true Love may exist on a lower plane than confirmed manhood. It may be natural for the Amative man—Connubial Love—to develop before a full development of the Intellect or Moral sentiments. But I think when the growth is healthy it always harmonizes with the sentiments; never is at war with them. In this state, Connubial Love may be a prominent, a greatly absorbing emotion in the mind, even though it does not rob the higher brain of its life and action. This is, perhaps, about the meaning of the term Love in its popular use by the highest novel writers.

There is still another state of the Connubial man which is not strictly normal;—partakes something of the nature of disease; is unbalanced; and yet if we must call it Lust, for want of a better, and more correct name, it seems but partially tinctured with that predominance of self, which is the leading characteristic of Lust. I refer to the freaks of the grow-

ing and childish mind; to its sudden expansions and contractions; its chills and its fevers. All of the faculties are more or less subject to these in their growth. They are like the storms and convulsions in material nature. All revivals of religion are of this character. In these the religious sentiments are unnaturally excited, and always more or less rob the other parts of the brain. They are of the nature of disease; but it may be that Nature in this way is attempting to throw off and cure itself of a worse or more fatal disease; moral and spiritual stagnation and death. In war the destructive faculties become intoxicated, and rob the life of the higher man. So does Acquisitiveness, in its eager grasp for more.

"Falling in love" is often a real falling. It is connubial intoxication. Probably it is, much of it, intensified by the unnatural laws of society, as it is quite often a reaction from these laws and restraints. Whatever may be the cause, the nature of it is the same. It often extravagantly robs the better man of his better senses; and is not the most normal and healthy growth. So far as it is natural, it is Nature in her freaks. But only so far as it is accompanied with a predominance of self, does it partake of the nature of Lust. Only as sexual desire and emotion are under the control of selfishness, in some of its various forms and manifestations, do I denominate it Lust. Mr. Fowler tells us there is the upper and lower Amativeness. If so, in Love the higher predominates, in Lust the lower predominates. In the nature of things it is impossible for a man to know and enjoy a mature and manly Love, till he has progressed to it. A child cannot feel in their fullness the emotions of the man. But all should seek a healthy and normal growth. So far as we live in such growth, we feel no shame, no condemnation. We violate no just law, no real law of our being. In this state we can afford to wait patiently for the full fruition of a ripening harvest; for the perfection and purity or enlargement of soul, of the Harmonial Man.

I have said in my book, that Mr. Wright elevates Connubial Love as high as it can be elevated in exclusive marriage. With the meaning I then attached to the statement, I do not take it back. I also protested against his lowering the moral sentiments down to, and behind the Connubial. His Connubial Love robs the higher man of its greater and better manhood. He concentrates nearly all of man and woman in this Connubial tie. He makes the woman more than all else to the man, and man more than all else to the woman. To me, this, to give it the mildest possible name, is a man in a childish and drunken Amative spree of Connubial Love. It is certainly unbalanced and un-

healthy. As in the religious world, much is counted healthy by its friends, which I call disease, so among real reformers, much is considered Connubial Love, which to me is unhealthy, or bodily disease.

Some reader will tell me that jealousy is nature; so are hurricanes Nature's remedies to bring about a hasty equilibrium in the air; but the Earth will progress beyond hurricanes. So jealousy is nature at war with nature in man and woman to cure some wise evil. Mature Love has perfect confidence in the object, or objects loved. Such a mind has attained a consciousness of a motive and a desire to do right by all others, or say by a particular friend or Lover; and the same mind feels a like assurance of his or her Lover. He could as well be jealous of himself. His Love makes the object of his Love so a part of himself, that jealousy is impossible. I have not only intended to state and argue, but I testify what I know. There is no possible room for jealousy in Perfect Love; in any kind of Perfect Love. A man may taste of this Love and afterwards be jealous, but when it is fully Love in him he never can be. The Book says, "perfect love casteth out fear:" so it does, and all jealousy, for jealousy is fear and suspicion. Mature Love is little known by the best of us. AUSTIN KENT.

#### Only an Excuse.

I do not forget that the Nation's excuse for being so corrupt as to protect Slavery is that the Constitution requires its protection. But whether it does require it as some hold, or does not as others hold, the excuse is entirely groundless. This pleading of the requirement of the Constitution is hypocritical. It would have mattered not what interpretation on the subject of Slavery the Constitution is capable of; the Nation would still have gone for Slavery. However strong against Slavery the Constitution might have been, nevertheless such a nation as this is, and was—so full of Yankee eagerness for gain, and so much more euterpising than principled—would have been carried by Whitney's cotton-gin to the side of Slavery. In short, any people who are wicked and base enough to go for Slavery, along with a Pro-Slavery Constitution, are wicked and base enough to go for it against a however strongly Anti-Slavery Constitution. That it is not owing to reverence for the Constitution that the Nation has been Pro-Slavery, is manifest from the fact that it has not shrunk from kicking Anti-Slavery Constitutional impediments out of its Pro-Slavery way. And that it is not owing to such reverence that the Nation spares Slavery, is manifest from the fact that it spares it even now, when the Constitution confessedly presents no obstacle in the way of its abolition by either the civil or the military power.—[Gerrit Smith.

## THE NEW REPUBLIC.

CLEVELAND, OHIO, AUGUST 9, 1862.

FRANCIS BARRY, EDITOR.

EDITORIAL CONTRIBUTORS:

ZERAH MASTERS, C. M. OVERTON,  
ORSON S. MURRAY.

THE NEW REPUBLIC is published weekly, at one dollar a year; six months, fifty cents; single copies (post paid) three cents.

For sale at No. 288 Superior Street.

Remittances should be made in bills of Ohio, Eastern, Indiana State, or Detroit banks, Treasury notes, coin or stamps. Address,

NEW REPUBLIC,  
CLEVELAND, Ohio.

## The Issue.

Never was there greater need of the announcement of the doctrine of a true success than at this hour. The Nation is confused and blind. In the din of battle we have lost sight of the elder defenses of justice and wisdom. We think the controversy is alone to be settled by leaden balls and cold steel.

We have no faith in ideas, but only in arithmetic and simple addition. We throw into the contest a billion of dollars and a million of men, and wonder that victory and success do not come. But victory comes not altogether so. I can still control the destinies of the World and of the Nation. The Government dare not let loose a clear and distinct idea upon the people, putting it into the issue, and so the contest still lags and wavers.

If the Nation fails to put down the Rebellion, it will not be for lack of means and men, nor of military skill and strategy, but because we do not place the issue where it belongs, where God and civilization have placed it.

We are fighting to maintain the Government; but the idea of the Government seems not clear and well-defined. It is Slavery in Kentucky, and uncertain freedom at the North. The issue is doubtful and indefinite, and so does not give point and decision to our operations.

The Rebellion still has the better of us. It is sustained by an idea, definite and distinct. The Confederacy makes the idea of Slavery the inspiration of its contest. It is not balked by any side issues, because it admits of none. We are fighting it, but not to overthrow that which alone it is endeavoring to build. We have but to accept the issue where the Rebellion has put it to achieve victory and success. Let the Nation announce the contest for freedom and humanity—let the Stars and Stripes mean liberty and justice, and for all, and the issue would not long be delayed. Then no more doubtful issues, then no more aiding the Rebellion by efforts to leave unhurt the cause of it. Here is the issue which the century and civilization has thrown down to us, and we must

take it up or else reap defeat and loss. God rules the destinies of men and nations, and he rules by ideas. The announcement of a noble and generous sentiment by the Government, would take up the American Nation as a unit and hurl them with irresistible force against this barbarian Rebellion, crushing it out forever. A brave idea wields men as naught else will.

There is such an idea in the land,—an idea of liberty and humanity. We hear the soundings of its voice, growing louder every hour. If it can not be heard through the Government, then it will be heard through the people, and clamorously if it must. It is idle to advise fighting down the Rebellion, and arguing its cause afterward. We shall not fight it down till we join issue with it and on its own grounds. Fremont's proclamation one year ago, if left unrecalled would have sharpened this contest to a distinct issue, and with no doubtful results.

The popular sentiment awaits, and has awaited through long and weary months of blood, for organization and leadership. The Government, at best, only performs the office of a menial servant to the people, doing their bidding, and with seeming reluctance, only after repeated and impatient demands. The President confesses that the pressure of the people may force him to harm Slavery, and which he is loth to do. The people want a Government which is representative of them, embodying and carrying into effect their best sentiments. A free people are not the slaves of a Government, nor do they wish to make a slave of the Government in turn, but that it shall be a generous and worthy representative.

Not to characterize it by any severer epithet, the Government seems short-sighted and weak, and unable to comprehend that this is something more than a political and factional strife. We have not yet risen to the dignity of the controversy and of the mighty issues which it holds. It is Freedom, Humanity, and the best culture and civilization of the age, against concentrated Barbarism.

It is an hour of severe trial for the Nation. It will not do to desert the Government, even though it lags and falters. We must wait with patience the course of events, but it is in the course of events that by criticism and discussion this issue shall be stripped naked and bare and brought to the people. It is an hour for self-renunciation and heroism. It is an hour for a generous policy and a broad statesmanship. It is not a mere question of dominion that we are to decide, nor of emancipation for the Negro, but one wide as the welfare of Humanity. It is for thee, O America, to give utterance to a word that shall ring out over the World, and down through the Ages, gladdening the hearts of men. God offers us a glorious destiny. There is for us ample room and resource. It is for us to assert that nationality is not for dominion, is not for aggrandizement nor oppression, but for well-being and manhood. H. S.

## How Long?

When the justification was set forth by our fathers for throwing off the British yoke, the charges enumerated and declared against the administration of George III, were in the aggregate a drop in the bucket—a particle of dust in the balance—by the side of a single charge that stands now, and must stand in history, against the administration of Abraham I. This Administration has, in the course of sixteen months, sacrificed, slaughtered, murdered, a hundred thousand men, and wasted, thrown away, sunk, a thousand millions of dollars, to preserve Slavery. It commenced by pledging itself to that policy. In his Inaugural Address, the enthroned servitor of Slavery stopped in the midst of his servile utterance, "turned aside from his purpose," and swore fealty to that system of piracy and blood—sanctioning the idea that it is above and beyond the reach of Federal legislation—above and beyond being touched by Congress; that this idea should be made the interpretation of the Constitution, sealed with the interpolation of that accursed and abominable word SLAVERY, into that instrument:—in a word, making Slavery the organic law of the land; and this decree to be, in the use of his own word, "irrevocable"—in the use of Premier Seward's word, borrowed from Scripture, as there pertaining to the laws of the Medes and Persians—"unalterable." The foul, demoralizing undertaking was, to foist this into the Constitution. The action following has been as if they had succeeded, and, as before said, made Slavery the fundamental thing—unalterably, irrevocably, the organic law of the land. In the pursuance of this high-handed business—in the perpetration of this highest treason to Humanity—in this most criminal act of disloyalty to Nature—in this foulest, blackest of perfidy committed by these learners of behests from noble progenitors—self-outlawed Slavery has been protected and yearned over, as if an essential to our civilization, a necessity to our progress in human improvement; conspirators for making Slavery supreme in the land have been allowed to dictate the treatment their captured piratical employees should receive; traitorous generals, who have sympathized with the barbarous enemy, and more with their more barbarous institution, have been kept in chief command and sustained in their defiance of the laws of Congress, while they have hindered our soldiers from going forth to victory—have basely exposed them to surprise and slaughter—and wasted them away with neglected wounds and deadly miasmas.

Extreme forbearance is doubtless a high and noble virtue. But submission to being dragooned into such conditions, to be made such use of, by threats of conscription and the power of the press-gang, is the baseness of cowardliness and disloyalty. There is no genuine patriotism or loyalty in it. It is cringing submission to the lash and the heel of tyrants. "I said in my haste, all men are" "fools and

blind" who submit to it any more; and in my deliberation I more than confirmed what I had thus said in my haste. 'Tis worse than folly and blindness. 'Tis madness and self-murder.

When I apostatized from the Christian religion, and left the Christian church, I stopped swearing, because I didn't know what to swear by. After living twenty years and more in this blessed innocence, yesterday I commenced cursing and swearing. The day before, I was told that enrollment for drafting had commenced on the opposite side of the Little Miami. At this, I started out yesterday morning, and went about, cursing and swearing—swearing and cursing. I had quite a struggle with myself to find out how to go about it and get it agoing. But, remembering that the Christian's god swears by himself, because the ignorant fellow don't know any greater than himself, it struck me that I could in part imitate that process. I thought that if I swore "at all" I must swear by myself, because I didn't know what business I had to swear by any thing else. As for swearing by gods, I had never seen any good from it. So, deeming this an occasion for such an act, if such occasion could be a possibility in human events, I started at the breakfast table, calling the family to witness; I then went forth into the fields, calling to witness the fruits and the corn; then looking upward, I called to witness the heavens and the sun; and, balancing myself in my rectitude, I stood and swore by my own uplifted right hand with a pen in it, and by my own erect head with gray hairs on it, that—"so help me" brains—until the ruling Administration stop betraying and butchering men to revive, resuscitate, reinstate, restore to power and absolute sway, and perpetuate "unalterably and irrevocably," a self-outlawed system of piracy and plunder, and go legitimately, earnestly and effectively about destroying that system and saving men—if I do not, by all that in me lies, hinder the hideous process, by heaping curses and casting odium on such an Administration—by exciting all good men and women, all levers of freedom and haters of slavery, to rebellion against it, preventing by all possible means the folly and madness, the cowardliness and treason, of further enlistment, voluntarily or under coercion—"let my right hand forget her cunning," fall and dangle in paralysis, "and let my tongue cleave to the roof of my mouth"—"let my name be anathema maranatha"—let my children and my children's children curse the memory of their cowardly, traitorous, faithless father and father's father, to the remotest generations.

O. S. M.

Paster's Crossings, Warren Co., O., July 30, '62.

Suppose England and France to come over and commence direct operations against United States Slavery. Why should not Seward & Co. call for another million of men for Slavery's preservation? Why should they allow John Bull to do what they would not allow Fremont and Hunter to do?

O. S. M.

### The True Policy.

It is complained that denunciation of the Administration, for its semi-Pro-Slavery policy, is detrimental to the Nation's interests—calculated to weaken the confidence of the people in the Government, and thus endanger the safety of the Nation, dependent as it is upon the confidence reposed in the Government. But it must be remembered that the Administration is looking to the people to indicate their will in regard to the policy to be pursued. President Lincoln is no leader—claims to be no leader. He only claims to be a servant of the people, and to be anxious to carry out their wishes. It is then for the people, if they have a mind and a wish in regard to the matter, to indicate in clear and unmistakable terms what that mind and that wish is.

Conservative, as the Administration is, it can not be expected to be in advance of the people, to be even with the people. The Pro-Slavery policy is the settled policy of the Country, and the Administration need not be expected to move in any other direction, till the people in unmistakable terms demand it. The Pro-Slavery party is and has ever been loud-mouthed and clamorous. It has ever crowded itself forward, and is naturally first and foremost in obtaining audience at the Executive ear. In view of these considerations then, it is folly and weakness to expect any decisive action on the part of the Government till the people en masse demand it. The President is waiting for the people, and the people are waiting for the President. The President says, in effect, I wait the mandate of the people. The people say, We have perfect confidence in the Government, that our rulers understand the case better than we do, and we will leave it confidently in their hands. And thus the thousand million treasure, and the army half a million strong, melt away.

There will be an end to this, but it will not be an end that we may contemplate with pleasure, unless the people indicate a policy, and demand that the Government immediately adopt, and right speedily carry it into execution. Were the people sufficiently loud and earnest and united, there would be no question as to the Administration adopting their policy, and, slowly enough perhaps, yet certainly and surely applying it.

There surely has been enough of patience. Had there been less of this Christian virtue, there would have been more of effective action. How long will forbearance be a virtue? How many millions and how many lives may be sacrificed before it will be excusable to demand that something be done? Let us not complain of those who are the only ones to move in the direction of breaking the spell in which the Administration seems bound. Words may be of no avail. The Nation may be doomed. If so, it is because it is impossible to arouse it to listen to the stern demands of Justice.

I would not promote discord. There is not so dull a prospect of anarchy that any need thoughtfully do aught to promote or hasten it. But I would raise one earnest and meaningful voice, to arouse the Nation to a sense of its danger, and to the only remedy against destruction. It is not more men and money that are so much wanted, (though there will never be enough of these if the past policy is to be continued,) but a purpose, clear, distinct and emphatic. A single idea, now, is worth more to this Nation, if adopted, than half a million men. F. B.

### Halleck and his Order No. 3.

Much has been going on among the papers, touching this Pro-Slavery order, since this Pro-Slavery General has been put in chief command of all the land forces. The intent plainly is to encourage recruiting, for which the people have little heart, after finding out what generals, in sympathy with Slavery, have been doing with a hundred thousand of their number, for Slavery's benefit, and to encourage the continuance of conspiracy till the North, under European dictation, shall compromise and give over all again into the hands of Southern Sovereignty—as under that dictation they gave up Mason and Slidell. It is not a little astonishing to see how universally the press is, wittingly or unwittingly, helping on this most reprehensible work. They put in the order and accompany it with explanations thus:

"The following is a copy of Gen. Halleck's Order No. 3, together with an explanatory note:

"HEADQUARTERS DEPARTMENT OF MISSOURI,  
"St. Louis, November 20, 1861.

"GENERAL ORDER No. 3.—1. It has been represented that important information respecting the numbers and condition of our forces is conveyed to the enemy by means of fugitive slaves who are admitted within our lines. In order to remedy this evil, it is directed that no such persons be hereafter permitted to enter the lines of any camp, or of any forces on the march, and that any within such lines be immediately excluded therefrom.

"2. The General Commanding wishes to impress upon all officers in command of posts and troops in the field the importance of preventing unauthorized persons of every description from entering our lines, and of observing the greatest precaution in the employment of agents and clerks in confidential positions. By order Major-General HALLECK.

"WM. M. MICHAEL, A. A. G."

"[The matter, it will be remembered, was brought up in Congress, when Mr. Blair read a letter showing how Gen. Halleck understood his order and his duty. It was as follows:]

"To Hon. F. P. Blair, Washington.

"Dear Colonel: Yours of the 4th inst. is just received. Order No. 3 was, in my mind, clearly a military necessity.

"Unauthorized persons, black or white, free or slave, must be kept out of our camps unless we are willing to publish to the enemy everything we do or intend to do.

"It was a military and not a political order.

"I am willing to carry out any lawful instructions in regard to fugitive slaves which my superiors may give me, and to enforce any law which Congress may pass; but I cannot make law, and will not violate it.

"You know my private opinion on the policy of enacting a law confiscating the slave property of rebels in arms. If Congress shall pass it, you may be certain I shall enforce it. Yours, truly,  
 "H. W. HALLECK."

What does all this mean? Does it mean that the explanatory note essentially nullifies the order? If so, why not nullify it in plain words—expunge it—rescind it and leave it out at once and altogether? What is it left standing at all for, but to do the work it was plainly intended to do—**SERVE THE INTERESTS OF SLAVERY; AND NOT THE INTERESTS OF FREEDOM?** This has plainly been the work of Halleck and McClellan, while our army has been put in ways to secure their being harrassed, discouraged, driven about with slaughter, and finally defeated and disgraced.

Halleck says he "can not make law." "Fools and blind" are all they who are thus imposed upon. What but law is his Order No. 3? Why has he not equal power to make law for the furtherance of freedom, as to make law for the furtherance of Slavery? His law for the benefit of Slavery which he DID make is **MARTIAL**—his own declaration for it. He has just the same power to make martial law in favor of freedom. Why not? His justification which he pleads for the law he DID make is "military necessity." How does it happen that all military necessity must be turned for the benefit of Slavery?

He says:

"It was a military and not a political order."

And what is the meaning of this? Who can understand it? What can be the intention but to confuse the unthinking, and insult, brow-beat and dragoon the intelligent into the service of Slavery, to be slaughtered to the glory and triumph of Davis & Co.? Granting him his own word, "order," instead of calling it law—why not a "military order" as good and potent for freedom as for Slavery? Only because given to be at once counteracted by counter orders. Why should not military orders, for the Federal army, be in favor of freedom and against Slavery—instead of the contrary? All this is the same thing we have had from the beginning—every thing "military," every thing "political"—every thing "Constitutional," means recognition of the right of Slavery to be supreme; and the right of the people to be its "mud-sills," with their necks under its chariot wheels, and their blood poured out as manure to enrich the fields of Cottondom.

O. S. M.

Would Seward & Co. move against Slavery if the Constitution were out of their way? That is the question. If they would, WHY would they? Why, but that Slavery is a gigantic system of barbarism, piracy and murder? What then do they themselves thus make the Constitution to be, in this regard, but the conservator of this compound of the bloodiest crimes and blackest infamies that curse the earth and revolt the heavens—and so themselves the conservators, or servitors, of this cursing, accursed and monstrous thing?

O. S. M.

## Is Love Universal?

Mr. Kent, in his excellent article we print this week, says: "I affirm that the mind which has attained the true balance, and true elevation of the faculties, so as to enjoy the highest Connubial Love, so loves all men and all women, as to do away with all jealousy and all hate." I endorse this conclusion, but not for this reason.

Jealousy and hate both emanate from undeveloped mind. No manly man, at least no grown man, will ever be jealous. But I think it will be, not because he loves "all men and all women," but because he really and truly loves one, or more than one if you please—for the question of "non-exclusiveness" is not the one I now propose to discuss. The sentiment of Benevolence may be extended to the whole human race, to every living thing, and the sentiment of Friendship may be experienced towards large numbers, but when we are talking of Love, in the special sense of the term, the Love that has to do with "jealousy," we mean something entirely different from Benevolence or Friendship. This sentiment, I affirm, is in its nature select, and the true man is not jealous, simply because he has perfect trust in the object or objects of his love, and not because he is indifferent as to the relations they may sustain. The manly man feels that the woman he loves is a free, independent, self-centered, individualized being: as such, he respects, loves, worships her. He would despise himself for harboring one thought of distrust; he would pronounce himself unworthy of her, did he not recognize her as the sole judge of the legitimacy of her own conduct and relations.

But this is very far from saying that he is not jealous because he loves "all men and all women." He does NOT love all men and all women, and never can, in any sense or degree to constitute a preventive of jealousy. A refined or sensitive man or woman will never come into close relations—relations which imply any thing more than a recognition of universal humanity—with any for whom and with whom there is not a special affinity and adaptation which demands the relation, whatever it may be.

If I correctly understand the Oneida Perfectionists, they hold that true religion and true love does away entirely with not only the feeling of ownership and exclusiveness, but even the inclination to cherish special loves. But it must be remembered that they are entirely exclusive, so far as all are concerned except the select few, between whom there is an especial adaptation, sympathy and oneness.

The true Lover is free from jealousy, not because he is willing that any and every relation should be sustained, but because he cherishes a manly trust; because he knows that the woman who has the power to call out his deepest love, is a woman worthy of the deepest confidence, the supremest trust. It is indeed glorious to contemplate the self-poised, individualized man or woman, risen heaven-high

above all arbitrary restraints, yet neither cherishing nor inspiring a fear lest any act or thought should be indulged or cherished, unbecoming to a true manly or womanly nature. It is this individualization, this manliness, this integrity, that makes freedom the glorious thing it is. Freedom, as a promoter of these, we will welcome and demand; these, as ensurers of freedom, we will cherish. We love freedom, we will have freedom, only because it promotes and ensures justice between man and woman, a mutual trust and confidence, the truest chastity, the purest selectness.

F. B.

### The Nicaragua Movement.

We have received a Circular of the "New York and Nicaragua Colonization Association," with a request to "notice." Having for many years been interested in Social Movements, and in studying the principles which should govern their formation and management, and having observed somewhat extensively the practical workings of various Social efforts, I feel free to express an opinion.

First, I am firm in the constant and settled belief that new and especially Southern regions are unfit for advanced minds. If this Movement is to be made up, as I infer, in some sense and to some extent at least, of Reformers, I would say without hesitation that the locality is ill-chosen. Within the last few years large numbers of Reformers have been talking of emigrating Southward to form Social Colonies. The present state of things, even as far North as the "Border States," is sufficient demonstration of the unwisdom of such plans and intentions.

With progressive minds, the Moral and Social Laws are the first to be consulted and obeyed. If those who propose to engage in this enterprise are mere worldlings, I have nothing to say. Rude and uncultivated regions are to be subdued by the advancing hosts of civilization, but this is not a work for those in whom the moral and intellectual elements predominate. Their appropriate work, and always enough of it there is, too, is in those sections where the moral and intellectual are best appreciated and have most influence. At the present this is especially true, and it seems an especially unfavorable time for such an undertaking.

Of the gentlemen who are acting a leading part in this enterprise, with a single exception, I have no personal knowledge. I have good reason, however, for believing that some of them, at least, are men of decided intelligence and the strictest integrity. I should, however, be grossly false to my own sense of duty, did I refrain from expressing, in this connection, the opinion that these gentlemen have been exceedingly unfortunate in their choice of a President. With Dr. E. S. Tyler, "President of the Company," I am personally acquainted. I am also acquainted with many persons in different parts of Country who know him, and it is my own as well as their united opinion, that he is not an appropriate

person to take a leading part in such a Movement. I do not know a person of his acquaintance who would put money in his hands for investment. However worthy or competent the other managers may be, the Movement, by its selection of such a leader, justly lays itself liable to suspicion; at least so far as being a safe medium through which to invest money. These statements are prompted solely by a desire to guard innocent persons against disappointment and loss.

Any information in reference to the enterprise may be obtained by addressing the Secretary, T. C. Ireland, 614 Broadway, New York.

F. B.

### Hard to Please.

We have just received a letter from a liberal (?) gentleman, to whom we had sent a specimen copy of the NEW REPUBLIC, commending the Paper for its liberality, yet declining to subscribe, from the fact that our Prospectus contains the term "prayerful," and the name "Jesus Christ" in an (to him) offensive way, and that in our list of Reform Journals we include "those that would put the Negro on an equality with the White Man"! The same number of the Paper was returned by a subscriber of apparently excessive religious tendencies, with certain Infidel sentiments marked, as the occasion of dislike.

Now I do not see how we are to make a free paper, (and this is what these persons both professedly desire,) and have it contain no sentiment its readers can not endorse. If this Paper is not such an one as any given individual wants, I certainly have no fault to find; it does not suit me exactly; but the objection that it contains this or that sentiment, perhaps published without any Editorial endorsement whatever, but simply to give the idea a hearing, is too frivolous and contemptible for a sensible person to make. Such as make these objections, we can not hope to please.

F. B.

### "Whosoever Hate'h his Brother is a Murderer."

Truer or more weighty words never fell from human lips. By as much as deliberate hatred is indulged, by so much there is murder in the heart. The truthfulness and weightiness of the words of the text are most fearfully attested in the present posture and practices of this Nation of murderers. "There is no flesh in their obdurate hearts." "They do not feel for [the colored] man." They hate him because they have treated him murderously; and they have treated him murderously because they have hated him. Indulgence and cultivation of the murderous hatred has finally resulted in their throttling each other and imbruing their hands in each other's blood, till they present the most revolting spectacle that good beings ever gazed upon or wept over.

O. S. M.

CORRECTION.—The Extract in the Article of O. S. M., on page 233, No. 15, credited by mistake to the Cincinnati Commercial, should have been credited to the Enquirer.



PROSPECTUS  
OF THE  
NEW REPUBLIC.

At a time so momentous as the present, there is an imperative demand for the exercise of all the wisdom, heroism, self-sacrifice, charity, and the forgetting of all past differences, and the sinking of all worldly ambition, in one sublime, prayerful, determined, brotherly effort to save our beloved country from the terrible ruin that more than threatens to swallow up our liberties, prosperity, peace. How to conquer the rebels, is not all of the great problem that must be settled before there is any certainty that we, as a Nation, have anything in the future to hope for.

The New REPUBLIC has two leading and distinctive objects: First, by humble and modest, but earnest and thorough effort, to promote, to the fullest extent of its ability, that fraternity of feeling among all parties and classes of society, on which our salvation so vitally depends. Second, to discuss, in a free, untrammelled manner, but in no partizan, dogmatical or dictatorial spirit, all of those fundamental and practical questions and principles of Government and human rights which the adjustment of our National politics will involve.

Society is divided into three distinct and leading classes. The Radical Reformer, the Liberal Conservative, and the opponent of Progress. The tendencies of the times are toward a union of the first two classes. No radical reform or idea has been advocated, but has embodied an important, though possibly mixed and partial truth. The agitation of single reforms, has been useful mainly in the way of preparing the public mind for a comprehensive understanding and thorough adjustment of, the great political and social questions that lie at the basis of our National happiness and well-being. The law of extremes and equilibrium is a universal law. Extremisms in reform have been necessary to balance the opposite extreme of stationary conservatism. The illustration has been that of extremes: the tendency now is toward equilibrium.

The aim of the New REPUBLIC will be to combine an earnest and energetic radicalism with a wise conservatism. It will advocate all rational reforms, and seek to promote a greater unity of feeling, and concert of action, and comprehensiveness of view, among all classes of reformers. It will take sides with no party, and will never be involved in personal or party quarrels, of any kind, or in any degree. So far as it acknowledges and follows leadership, Jesus Christ will be its standard in morals, and Thomas Jefferson in politics. It will advocate a reconstruction in our Government so far as to allow of a settlement of the Slavery question in such a manner as not to involve the sacrifice of justice, freedom, human rights, a sound policy and the Nation's safety, on the one hand, or unequipped and despotic methods on the other. It will advocate a radical revolution in politics and governmental administration, so far as there has been a departure from the Jeffersonian Platform, and systematic and persistent violation of the fundamental principles of the Government. It will be an especial advocate of simplicity and economy in Government, and attempt to demonstrate the correctness of the doctrine that "that Government is best that governs least." It will advocate a uniform and national system of currency, a uniform and humane system of prison discipline, uniform marriage and divorce laws, a new and improved system of representation, and present suggestive ideas on the subject of schools, internal improvements, post-office regulations &c. It will also give the thoughts of the ablest writers on Anthropological and Physiological science.

It will not aim to be a news-paper, but will note and comment upon, the World's progress, and the leading events of the times.

TERMS: At the rate of one dollar a year for any length of time. Address.

NEW REPUBLIC,  
Cleveland, O.

Reform Journals.

We propose, as a token of fraternal appreciation, and for the convenience of our readers, to keep standing in our columns, for a few weeks, the following list (which may be enlarged from time to time) of Reform Journals.

BANNER OF LIGHT.

A large weekly journal, devoted to Spiritualism and Reform literature.—Luther Colby Editor. Two dollars a year. Address, Banner of Light, Boston, Mass.

LIBERATOR.

A leading Garrisonian journal—free for the discussion of all subjects.—Wm. Lloyd Garrison, Editor. Two dollars and fifty cents a year. 221 Washington St., Boston, Mass.

INVESTIGATOR.

Infidel journal.—Horace Seaver, Editor. Two dollars a year. 103 Court St., Boston, Mass.

PINE AND PALM.

Anti-Slavery.—James Redpath, Editor. Two dollars a year. Address, Boston, Mass.

ANTI-SLAVERY STANDARD.

National Organ of the Garrisonian Abolitionists. Two dollars a year. No. 48 Beekman St., New York.

HERALD OF PROGRESS.

Devoted to the Harmonical Philosophy, and general Reform.—Andrew Jackson Davis, Editor. Two dollars a year. 274 Canal St., New York.

THE PRINCIPIA.

A religious Anti-Slavery journal. William Goodell, Editor. Two dollars a year. 104 William St., New York.

DOUGLASS' MONTHLY.

Frederick Douglass, Editor. One dollar a year. Rochester, N. Y.

THE CIRCULAR.

Organ of the Oneida Perfectionists.—One dollar a year, or free. Address, Circular, Oneida, N. Y.

THE SIBYL.

Devoted to Dress and other Reforms.—Dr. Lydia Sayer Hasbrouck, Editor. Fifty cents a year. Address, Middletown, Orange Co., N. Y.

THE PROGRESSIVE AGE.

Monthly. Fifty cents a year. Hopedale, Mass.

THE MAYFLOWER.

Devoted to the Interests of Woman.—Miss Lizzie Bunnell, Editor. Semi-Monthly. Fifty cents a year. Peru, Ind.

WESTERN OLIVE BRANCH.

Devoted to Temperance, Woman's Rights, and General Reform. Mrs. Carrie D. Filkins Bush, Editor. Monthly. Fifty cents a year. Address, Western Olive Branch, Indianapolis, Ind.

RIISING TIDE.

Spiritualistic. Monthly. Seventy-five cents a year. Independence, Iowa.

**THE BANNER OF LIGHT,**  
*The Oldest and Largest Spiritualistic Journal*  
*in the World,*  
 IS PUBLISHED WEEKLY AT BOSTON, MASS., BY  
 WILLIAM WHITE, ISAAC B. RICH,  
 LUTHER COLBY, CHARLES H. CROWELL.  
 LUTHER COLBY, EDITOR.

TERMS OF SUBSCRIPTION.

Single copies, one year,	\$2 00
Single copies, six months,	1 00
Three copies, one year, in one package, per copy,	1 75
Three copies, six months, in one package, per copy,	88
Four or more copies, one year, in one package, per copy,	1 50
Four or more copies, six mos., in one package, per copy,	75

Every additional subscriber to a club will be charged \$1.50 per year.

There will be no deviation from the above terms.

Money sent at our risk; but where drafts on Boston can be procured, we prefer to have them sent, to avoid loss. No Western Bank Notes, excepting those of the State Bank of Ohio, State Bank of Iowa, and State Bank of Indiana, are current here; hence our Western subscribers, and others who have occasion to remit us funds, are requested to send bills on the above named Banks in case Eastern money can not be conveniently procured. Canadian bank notes are current here. Postage stamps—ones and threes only—of the new issue, will be received for subscriptions; subscribers will please send none of the other denominations, for they are of no use to us. Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada, or other foreign countries, will add to the terms of subscription 52 cents per year, for prepayment of American postage.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Specimen Copies sent free.

ADVERTISEMENTS inserted on the most favorable terms.

All Communications designed for publication, or in any connected with the editorial department, should be addressed to the EDITOR. Letters to the Editor not intended for publication should be marked "private" on the envelope.

CONTRIBUTORS.

Professor S. B. BRITTAN, of New York City.  
 HORACE DRESSER, LL.D., of New York.  
 Hon. WARREN CHASE, of Battle Creek, Mich.  
 HUDSON TUTTLE, Esq., of Berlin Heights, Ohio.  
 GEORGE STEARNS, Esq., of West Acton, Mass.  
 A. B. CHILD, M.D., of Boston.  
 Rev. FRED. L. H. WILLIS, of Coldwater, Mich.  
 Prof. PEYTON SPENCE, M.D., of New York City.  
 URIAH CLARK, of Auburn, N. Y.  
 W. W. H. McCURDY, of Ohio.  
 Miss EMMA HARDINGE, of Boston.  
 Miss CORA WILBURN, of Philadelphia, Pa.  
 Mrs. A. M. SPENCE, of New York City.  
 Miss A. W. SPRAGUE, of Plymouth, Vt.  
 Miss BELLE BUSH, of Norristown, Pa.  
 Mrs. EMMA TUTTLE, of Berlin Heights, Ohio.  
 And many other writers of note.

IT PUBLISHES

Original Novellottes from the best pens in the country.

Original Essays upon philosophical, religious and scientific subjects.

Reports of Spiritual Lectures from trance and normal speakers.

Spirit Messagges, given through Mrs. J. H. Conant, from educated and uneducated spirits, proving their identity to relatives and friends.

Choice and Original Poetry, Miscellany, Wit, &c.

All of which features render the BANNER a popular family paper, and at the same time the harbinger of a glorious scientific religion.

All Business Letters must be addressed

"BANNER OF LIGHT, BOSTON, MASS."

WILLIAM WHITE & CO.

A GENERAL PROSPECTUS

OF

THE BOSTON INVESTIGATOR.

VOLUME XXXII.

The cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of Superstition, Bigotry, and Priestcraft, still needs the support of a free and independent press.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring as far as we are able to render the paper acceptable to all and subservient to national utility. Believing superstition to be the bane of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influence, and to expose, by every means in our power, the mischievous practice of that numerous class of pretenders who are perpetually directing the attention of their credulous followers to things above, that they may the more effectually deprive them of things below, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, then, and anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the INVESTIGATOR. But as our aim is the promotion of human happiness by means of mental cultivation, we shall enrich our columns with whatever we may deem conducive thereto. We shall therefore present to our readers whatever we may find valuable in literature, art, or science. As we pretend not to amuse the idle or soothe the ignorant, we shall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, associate amusement with utility. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, and who have kindly tendered their further assistance, we return our most grateful acknowledgments; and we call upon every one of congenial thought and feeling to countenance and support us in our uncompromising hostility to religious imposture, which we consider the master-vice of the age.

The INVESTIGATOR being the only paper published in the known world which takes the broad ground of freely investigating all subjects, moral, social, and religious, we ask of those who are opposed to superstition, to religious cant and intolerance, to lend us their aid in extending its circulation.

TERMS—Two dollars per annum for a single copy; three dollars for two copies to one address. All letters should be directed to J. P. MENDUM,

No. 103 Court St., Boston, Mass.

**SIBYL RIDGE  
HYGIENIC RETREAT,  
MIDDLETOWN, N. Y.**

Many think they cannot visit Cures on account of the expense; this we obviate by placing our terms so low that this excuse must vanish. Then we shall allow patients that are able, to work to reduce their expenses by giving them such work as we have to do. In Winter it will be housework or sewing. In Summer we will have berries to pick, garden to plant and care for, and much other work that the season brings with it. This we believe will benefit the health as well as the purses of many, causing them to recover sooner than they otherwise would.

Friends of Reform, send your sick to us. We treat diseases of all kinds without drugs, and can cure all curable diseases and leave no poison in the system for future ailments. In addition to Baths of various descriptions, Electro-Magnetism, Exercises, the Spirometer and Blow Gun, are among the agents used by us in giving treatment. Send us your sick, that they may learn better ways of life, and be freed from suffering. Come to us from the East by the N. Y. & Erie R. R. We are only two hours, or 67 miles, from New York, and every train stops here. From the West the same road will bring you safely.

We are but a few minutes' walk from the depot, and while we enjoy all the advantages of a large and thriving village, we are out of its noise and dust, and our three-acre farm gives us space for exercise, and the cultivation of trees, fruits and flowers, most delicious in their season.

Our walls are adorned with choice Pictures in great variety, and we have also an extensive collection of Books in every department of literature. Besides, we are supplied daily with several leading city papers, together with numerous exchanges from various parts of the world. Our books and papers are free for the use of all.

Terms from \$5 to \$7, according to room and attention. Board without treatment, \$3 per week. Address L. SAYER HASBROUCK, M. D.,

Middletown, Orange Co., N. Y.

THE SIBYL, at Fifty Cents a year, is published monthly, at the same place. Devoted to Woman's Rights, Dress Reform, and other kindred Reforms.

S. S. BARRIE, Cleveland. D. P. BEDELL, New York.

S. S. BARRIE & CO.,

DEALERS IN

**COAL OIL LAMPS, AND CARBON OIL,**

**No. 116 Bank St., --- Cleveland, Ohio.**

Not to be undersold by any House in the United States.

YOUR ORDERS ARE SOLICITED.

**MILO A. TOWNSEND,**

DEALER IN

**BOOKS, STATIONARY, WALL PAPER**

**Toys and Fancy Articles,**

NEW BRIGHTON PA.

A CIRCULAR.

FRIENDS:—This is to call your attention to a small book, entitled,

**“FREE LOVE;”**

OR, A PHILOSOPHICAL DEMONSTRATION OF THE NON-EXCLUSIVE NATURE OF CONNUBIAL LOVE.

To which is added,

*A Review of the Exclusive Phase in the Writings of the Fowlers, Adin Ballou, H. C. Wright, and A. J. Davis, on “Marriage.”*

The book was not written for children in age, in mentality, or in spirituality. It was designed for, and is adapted to, real men and real women—to thinkers, whether friends or opponents of its principles. It is offered by its author to all who believe in, and can endure, free inquiry; others are kindly cautioned not to waste their money in getting the book. It is a direct defense of Free Love, and a reply to four of the most able opponents of these principles. All who are interested in the late discussions on Marriage, whatever position they now occupy, should read it. These can hardly afford to do without it. It exactly meets the present want—the present state of the controversy, and grapples with the main and only really essential point in it. How effectually, the understanding reader should judge for himself. By “late discussions,” are meant not only the works on the subject of the men referred to in the title, but also Noyes, James, Andrews, Lazarus, Nichols, and some others. Those who have read the Fowlers, Davis, Wright, or Ballou, are respectfully invited to get and read this Review.

Price, 50 cents in calf, 38 in paper, post paid. Postage stamps received.

To be had of the author,

AUSTIN KENT,

Hopkinton, St. Lawrence Co., N. Y.

The name and address of persons sending orders should be fully and plainly written.

**The Fugitive Wife.**

A NEW AND INTERESTING BOOK.

BY WARREN CHASE.

BELA MARSH has just published an interesting work, written by WARREN CHASE, author of “The Life Line of the Lone One,” the title of which is “THE FUGITIVE WIFE;” being a Review, Criticism, and Commentary on Marriage, Adultery, and Divorce, Polygamy, Monogamy, Celibacy, and Free Love, Shakerism, Communism, and Socialism. Interspersed with Poems, Sketches of Actual Life, as seen by the author during many years travels, with proposed legal remedies for domestic troubles.

Price, in paper binding, 25 cents; in cloth, 40 cents,—sent by mail.

Published and for sale by

**BELA MARSH,**

14 Bromfield St., Boston.

And by the Author.

**THE BANNER OF LIGHT,**  
*The Oldest and Largest Spiritualistic Journal*  
*in the World,*  
 IS PUBLISHED WEEKLY AT BOSTON, MASS., BY  
 WILLIAM WHITE, | ISAAC B. RICH,  
 LUTHER COLBY, | CHARLES H. CROWELL.  
 LUTHER COLBY, EDITOR.

## TERMS OF SUBSCRIPTION.

Single copies, one year, - - - - -	\$2 00
Single copies, six months, - - - - -	1 00
Three copies, one year, in one package, per copy, -	1 75
Three copies, six months, in one package, per copy, -	88
Four or more copies, one year, in one package, per copy, -	1 50
Four or more copies, six mos., in one package, per copy, -	75

Every additional subscriber to a club will be charged \$1.50 per year.

There will be no deviation from the above terms.

Money sent at our risk; but where drafts on Boston can be procured, we prefer to have them sent, to avoid loss. No Western Bank Notes, excepting those of the State Bank of Ohio, State Bank of Iowa, and State Bank of Indiana, are current here; hence our Western subscribers, and others who have occasion to remit us funds, are requested to send bills on the above named Banks in case Eastern money can not be conveniently procured. Canadian bank notes are current here. Postage stamps—ones and threes only—of the new issue, will be received for subscriptions; subscribers will please send none of the other denominations, for they are of no use to us. Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada, or other foreign countries, will add to the terms of subscription 52 cents per year, for prepayment of American postage.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Specimen Copies sent free.

ADVERTISEMENTS inserted on the most favorable terms.

All Communications designed for publication, or in any connected with the editorial department, should be addressed to the EDITOR. Letters to the Editor not intended for publication should be marked "private" on the envelope.

## CONTRIBUTORS.

Professor S. B. BRITTAN, of New York City.  
 HORACE DRESSER, LL.D., of New York.  
 Hon. WARREN CHASE, of Battle Creek, Mich.  
 HUDSON TUTTLE, Esq., of Berlin Heights, Ohio.  
 GEORGE STEARNS, Esq., of West Acton, Mass.  
 A. B. CHILD, M.D., of Boston.  
 Rev. FRED. L. H. WILLIS, of Coldwater, Mich.  
 Prof. PEXTON SPENCE, M.D., of New York City.  
 URIAH CLARK, of Auburn, N. Y.  
 W. W. H. McCURDY, of Ohio.  
 Miss EMMA HARDINGE, of Boston.  
 Miss CORA WILBURN, of Philadelphia, Pa.  
 Mrs. A. M. SPENCE, of New York City.  
 Miss A. W. SPRAGUE, of Plymouth, Vt.  
 Miss BELLE BUSH, of Norristown, Pa.  
 Mrs. EMMA TUTTLE, of Berlin Heights, Ohio.  
 And many other writers of note.

## IT PUBLISHES

Original Novellettes from the best pens in the country.

Original Essays upon philosophical, religious and scientific subjects.

Reports of Spiritual Lectures from trance and normal speakers.

Spirit Messages, given through Mrs. J. H. Conant, from educated and uneducated spirits, proving their identity to relatives and friends.

Choice and Original Poetry, Miscellany, Wit, &c.

All of which features render the BANNER a popular family paper, and at the same time the harbinger of a glorious scientific religion.

All Business Letters must be addressed

"BANNER OF LIGHT, BOSTON, MASS."

WILLIAM WHITE & CO.

## A GENERAL PROSPECTUS

OF

## THE BOSTON INVESTIGATOR.

VOLUME XXXII.

The cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of Superstition, Bigotry, and Priestcraft, still needs the support of a free and independent press.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring as far as we are able to render the paper acceptable to all and subservient to national utility. Believing superstition to be the bane of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influence, and to expose, by every means in our power, the mischievous practice of that numerous class of pretenders who are perpetually directing the attention of their credulous followers to things above, that they may the more effectually deprive them of things below, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, then, and anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the INVESTIGATOR. But as our aim is the promotion of human happiness by means of mental cultivation, we shall enrich our columns with whatever we may deem conducive thereto. We shall therefore present to our readers whatever we may find valuable in literature, art, or science. As we pretend not to amuse the idle or soothe the ignorant, we shall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, associate amusement with utility. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, and who have kindly tendered their further assistance, we return our most grateful acknowledgments; and we call upon every one of congenial thought and feeling to countenance and support us in our uncompromising hostility to religious imposture, which we consider the master-vice of the age.

The INVESTIGATOR being the only paper published in the known world which takes the broad ground of freely investigating all subjects, moral, social, and religious, we ask of those who are opposed to superstition, to religious cant and intolerance, to lend us their aid in extending its circulation.

TERMS—Two dollars per annum for a single copy; three dollars for two copies to one address. All letters should be directed to J. P. MENDUM,  
 No. 103 Court St., Boston, Mass.

**SIBYL RIDGE  
HYGIENIC RETREAT,  
MIDDLETOWN, N. Y.**

Many think they cannot visit Cures on account of the expense; this we obviate by placing our terms so low that this excuse must vanish. Then we shall allow patients that are able, to work to reduce their expenses by giving them such work as we have to do. In Winter it will be housework or sewing. In Summer we will have berries to pick, garden to plant and care for, and much other work that the season brings with it. This we believe will benefit the health as well as the purses of many, causing them to recover sooner than they otherwise would.

Friends of Reform, send your sick to us. We treat diseases of all kinds without drugs, and can cure all curable diseases and leave no poison in the system for future ailments. In addition to Baths of various descriptions, Electro-Magnetism, Exercises, the Spirometer and Blow Gun, are among the agents used by us in giving treatment. Send us your sick, that they may learn better ways of life, and be freed from suffering. Come to us from the East by the N. Y. & Erie R. R. We are only two hours, or 67 miles, from New York, and every train stops here. From the West the same road will bring you safely.

We are but a few minutes' walk from the depot, and while we enjoy all the advantages of a large and thriving village, we are out of its noise and dust, and our three-acre farm gives us space for exercise, and the cultivation of trees, fruits and flowers, most delicious in their season.

Our walls are adorned with choice Pictures in great variety, and we have also an extensive collection of Books in every department of literature. Besides, we are supplied daily with several leading city papers, together with numerous exchanges from various parts of the world. Our books and papers are free for the use of all.

Terms from \$5 to \$7, according to room and attention. Board without treatment, \$3 per week. Address **L. SAYER HASBROUCK, M. D.,**

Middletown, Orange Co., N. Y.

**THE SIBYL**, at Fifty Cents a year, is published monthly, at the same place. Devoted to Woman's Rights, Dress Reform, and other kindred Reforms.

S. S. BARRIE, Cleveland. D. P. BEDELL, New York.

**S. S. BARRIE & CO.,**

DEALERS IN

**COAL OIL LAMPS, AND CARBON OIL,  
No. 116 Bank St., ---- Cleveland, Ohio.**

Not to be undersold by any House in the United States.

**YOUR ORDERS ARE SOLICITED.**

**MILO A. TOWNSEND,**

DEALER IN

**BOOKS, STATIONARY, WALL PAPER  
Toys and Fancy Articles,  
NEW BRIGHTON PA.**

**A CIRCULAR.**

**FRIENDS:**—This is to call your attention to a small book, entitled,

**“FREE LOVE;”**

OR, A PHILOSOPHICAL DEMONSTRATION OF THE NON-EXCLUSIVE NATURE OF CONNUBIAL LOVE.

To which is added,

*A Review of the Exclusive Phase in the Writings of the Fowlers, Adin Ballou, H. C. Wright, and A. J. Davis, on “Marriage.”*

The book was not written for children in age, in mentality, or in spirituality. It was designed for, and is adapted to, real men and real women—to thinkers, whether friends or opponents of its principles. It is offered by its author to all who believe in, and can endure, free inquiry; others are kindly cautioned not to waste their money in getting the book. It is a direct defense of Free Love, and a reply to four of the most able opponents of these principles. All who are interested in the late discussions on Marriage, whatever position they now occupy, should read it. These can hardly afford to do without it. It exactly meets the present want—the present state of the controversy, and grapples with the main and only really essential point in it. How effectually, the understanding reader should judge for himself. By “late discussions,” are meant not only the works on the subject of the men referred to in the title, but also Noyes, James, Andrews, Lazarus, Nichols, and some others. Those who have read the Fowlers, Davis, Wright, or Ballou, are respectfully invited to get and read this Review.

Price, 50 cents in calf, 38 in paper, post paid. Postage stamps received.

To be had of the author,

**AUSTIN KENT,**

Hopkinton, St. Lawrence Co., N. Y.

The name and address of persons sending orders should be fully and plainly written.

**The Fugitive Wife.**

A NEW AND INTERESTING BOOK.

BY WARREN CHASE.

**BELA MARSH** has just published an interesting work, written by **WARREN CHASE**, author of “The Life Line of the Lone One,” the title of which is “**THE FUGITIVE WIFE;**” being a Review, Criticism, and Commentary on Marriage, Adultery, and Divorce, Polygamy, Monogamy, Celibacy, and Free Love, Shakerism, Communism, and Socialism. Interspersed with Poems, Sketches of Actual Life, as seen by the author during many years travels, with proposed legal remedies for domestic troubles.

Price, in paper binding, 25 cents; in cloth, 40 cents,—sent by mail.

Published and for sale by

**BELA MARSH,**

14 Bromfield St., Boston.

And by the Author.

# ARCANA OF NATURE.

BY HUDSON TUTTLE.

THIRD EDITION—JUST ISSUED!

*Carefully Revised and Corrected by the Author.*

## CONTENTS.

- PART I.** Chapter I—A General Survey of Matter. Chapter II—The Origin of the Worlds. Chapter III—The Theory of the Origin of the Worlds. Chapter IV—History of the Earth, from the Gaseous Ocean to the Cambrian.
- PART II.** Chapter V—Life and Organization. Chapter VI—Plan of Organic Beings. Chapter VII—Influence of Conditions. Chapter VIII—Dawn of Life. Chapter IX—The History of Life through the Silurian Formation. Chapter X—The Old Red Sandstone Series. Chapter XI—Carboniferous or Coal Formation. Chapter XII—Permian and Trias Periods. Chapter XIII—Oolite; Lilas; Wealden. Chapter XIV—The Cretaceous or Chalk Period. Chapter XV—The Tertiary. Chapter XVI—Chapter of Inferences. Chapter XVII—Origin of Man.
- PART III.** Chapter XVIII—The Human Brain. Chapter XIX—Structure and Functions of the Brain and Nervous System, Studied with Reference to the Origin of Thought. Chapter XX—The Source of Thought Studied from a Philosophical Standpoint. Chapter XXI—Retrospect of the Theory of Development, as herein advanced; Conclusions; Facts followed from their Source to their Legitimate Results.

**APPENDIX.** An Explanation of some of the Laws of Nature, their Effects, &c.

Published by the Proprietors of the Banner of Light, No. 158 Washington Street, Boston, Mass. Sent to any part of the United States on receipt of One Dollar.

## To the Diseased.

There are persons in all parts of the country who need medical advice and council in relation to their physical health, and the relation and influence of mind thereto. Those in Spirit life, in Mediumistic connection with those in earth life, (who, for years have made disease and its treatment a study) are prepared to impart such advice and direction through the undersigned.

Where the disease is described by the applicant the charge will be only fifty cents and two postage stamps. If written out from autograph or lock of hair, \$1 and two stamps.

A. UNDERHILL, M. D.

Cleveland, Ohio, April 24th, 1862.

P. O. Address to Box 2763.

## NEW SERIES OF TRACTS

PUBLISHED BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

ARE TO BE OBTAINED AT THE

Anti-Slavery office, 45 Beekman street, New York; 106 North-Tenth street, Phila.; and 221, Washington street, Boston.

- No. 1. Correspondence between Lydia Maria Child and Governor Wise and Mrs. Masen, of Virginia. 5 cents.
- No. 2. Victor Hugo on American Slavery, with letters of other distinguished individuals, viz., De Tocqueville, Mazzini, Humboldt, Lafayette, &c., 5 cents.
- No. 3. An Account of some of the Principle Slave Insurrections during the last two centuries. By Joshua Coffin. 5 cents.
- No. 4. The New Reign of Terror in the Slaveholding States, for 1850-'60. 10 cents.
- No. 5. Daniel O'Connell on American Slavery; with other Irish Testimonies. 5 cents.
- No. 6. The Right Way the Safe Way, proved by Emancipation in the West Indies, and elsewhere. By L. Maria Child. 10 cents.
- No. 7. Testimonies of Capt. John Brown, at Harper's Ferry, with his address to the Court. 2 cents.
- No. 8. The Philosophy of the Abolition Movement. By Wendell Phillips. 5 cents.
- No. 9. The Duty of Disobedience to the Fugitive Slave Act; An Appeal to the Legislature of Massachusetts. By L. Maria Child. 5 cents.
- No. 10. The Infidelity of Abolitionism. By Wm. Lloyd Garrison. 3 cents.
- No. 11. Speech of John Hensack, convicted of violation of the Fugitive Slave Act, at Chicago, Illinois. 3 cents.
- No. 12. The Patriarchal Institution, as described by Members of its Own Family. Compiled by L. Maria Child. 5 cents.
- No. 13. No Slave-Hunting in the Old Bay State: An Appeal to the People and Legislature of Massachusetts. 5 cents.
- No. 14. A Fresh Catalogue of Southern Outrages upon Northern Citizens. 10 cents.
- No. 15. The Fugitive Slave Law and its Victims. By Rev. Samuel May, Jr. Revised and enlarged edition. 13 cents single, \$10 a hundred.
- No. 16. Tribute of William Ellery Channing to the American Abolitionists, for their Vindication of Freedom of Speech. 3 cents.
- No. 17. Argument of Wendell Phillips Against the Repeal of the Personal Liberty Law, before the Committee of the Legislature, Jan. 29, 1861. 5 cents.
- No. 18. A Voice from Harper's Ferry. A Narrative of Events at Harper's Ferry: with incidents prior and subsequent to its capture by Captain John Brown and his men. By Osborne P. Anderson, one of the number. 15 cents.
- No. 19. The Abolition of Slavery the Right of the Government under the War Power. 5 cents.
- No. 20. The Loyalty and Devotion of Colored Americans in the Revolution and War of 1812. 5 cents.
- No. 21. In Memoriam. Testimonials to the Life and Character of the late Francis Jackson. 5 cents.

A deduction of fifty per cent. will be made where a dozen or more copies are taken. Gratuitous copies will be sent by mail, for examination, on receiving the postage charge.